/786 cont./

There are several words to express the relationship of friends, which occasionally can also be used in the sense of being related.

ufgakiliŋ, friend (14, 10. 12; 11, 6)

kuriŋgala, friends (15, 8)

dikiŋaka, female friend (cognates 1, 36)

kuriŋakindeian, female friends (15, 9)

kiŋgiŋakipeiamalim, bad women (prostitutes 15, 30).

/787/ The word "related" or "relative" cannot be translated as such (see "female friend"), since it is usually more specific. mŏkŏkiŋ, "connected together like relatives," in the dual mŏkŏkiŋpai, in the plural mŏkŏkiŋyamalim. magiŋa, "blood relatives," dual magiŋipai. sŏnnakita, "without male relatives, without friends who could offer help in combat, without brothers, without uncle, without cousins." -- For the rest we must come back to this in the individual items.

tăŭ (an), tăŭa, grandfather	giŋiana, grandmother
hau tăŭan, hau tău(ŏ)n, 1. do.	hana giŋianan, 1. do.
ăin tăŭin, 2. do.	ain giŋianain, 2. do.
kiŋ tăun, 3. do.	ŋina giŋianan, 2. do.
kiŋ tăunan, 3. do.	kiŋin giŋianan, 3. do.
kiŋ tăŭin, 3. do.	kŏnjimin giŋianan, 3. do.

If the reader is struck by the fact that two different roots are used in the compound expression, this will be immediately explained in what follows; "great uncle" is called giaiaiŏn, whereas a word for "great aunt" is nowhere to be found.

Regions are also linked with kinship terms, for example, kiŋ-kaiamakŏkaus, "the land of my grandmothers," more accurately with ŋai which means "land"; thus, kiŋ-kaiamākŏkai-ŋai, and kiŋ-kaiamăŭŏu-ŋa, male, kiŋ-kaiamăkua-a-kiŋpa, female relative from there. In the opposite direction, the expression can also refer to the grandchildren: "the land of someone's grandchild." kiŋ-kaiamăkua-ŋpai means that two persons have connections with the grandmother's or the grandchildren's country.

hamaiamalim, my countrymen	hama-kiŋpaiamalim, do., f., sing.
hamŋala, do. m.	hama-kiŋpa, do. f.

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431 574 category belong bone points for the harpoon, made of a whale rib (Fig. 45), lumps of pyrite (p. 41), guanaco leather, and so forth. A woman, on the other hand, will please her female guest with one of the various ornaments and chooses a form that is not made elsewhere. Whatever a person hands his guest at parting, as a souvenir, as it were, should be particularly valuable, without blemish, and of the finest workmanship! This is the attitude behind the instruction regularly given the uswáala in the čiéxaus. When the other person reaches home, he will have leisure to examine the gift and evaluate it. He will soon tell his neighbor what he thinks of it. They speak favorably and respectfully of the giver only if generosity and magnanimity are reflected in his gift.

572 574 Besides the need for the company of others, a highly developed feeling of friendship impels certain individual families and smaller family groups to gather together more frequently. Inasmuch as they understand each other better, usually because of their natural disposition, they appreciate each other more and this awakens the desire to meet often and be together for a longer time. One really finds genuine friendship among the Yamana, which is self-sacrificing and entirely unselfish. The persons linked by such friendship are, like loving brothers and sisters, closely allied for mutual assistance.

574 576 Families who have little or no contact with one another separate after a brief exchange without a formal farewell. When they do not want to stay longer, they silently and without fuss drag their things to the canoe, load their meager belongings in a few minutes, and, without a greeting, row off in the chosen direction. When relatives and good friends take leave of each other, however, there is a noisy and animated farewell. They discuss their decision beforehand. If one family should remain behind, they help the other in moving. If two or more families have decided to abandon their common campsite at the same time, they have a last, long talk, then they soundlessly gather their things together and do not let another word fall as they depart (436).

436. Bridges (MM:III, 11;1869) soundly confirms this: "When there is a new arrival, a greater or lesser public

/1017 cont./

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demonstration in loud speaking and vociferation, according to the feelings of the person speaking. So also, when a canoe or canoes depart, a public notice in the same way is given" /cited in English/.

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There is an atmosphere of intimate friendship among families who travel together for a certain time and camp beside each other. They are constantly finding occasions for neighborly visits on the beach. In any case the hunting successes of one family will attract the other, or one brings home things that the other could not find, and these are now /1018/ exchanged. Moreover, implements must be mended or new weapons made. For all this they like to ask the help or at least the opinion of their neighbor, if only out of the need to chat once more. These people are so intimate that they are as much at home in each other's huts as in their own. Whenever a family comes home with rich spoils, these in themselves have sufficient power of attraction to draw the neighbors without an invitation. Sometimes they are specially called together (437). If the gathering is somewhat large, it is known as

437. Bridges (VP:XIII, 213;1866) refers to this: "Sometimes a man and his wife give a feast; they then make a great fire, and cook what food they have, and when all is ready, they call the people together to partake. The host serves out the feast, and behaves very generously, and they are then very chatty" /cited in English/.

čkinaspi and has a certain formality. No matter what the arrangement, however, the atmosphere is intimate and unconstrained.